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VOLUME XII

NUMBER 6

JUNE
1931

"HIS COMPASSIONS FAIL NOT."

Lam. 3: 22

Faithfully tender,
Graciously true,
Understanding all things—
Undertaking, too;
Infinitely loving,
Inseparably near,
This is God our Father—
What have we to fear?

—Selected.

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I. John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

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1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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DEVOTIONAL AND EDITORIAL

THE CHRISTIAN'S ATTITUDE TOWARD THE COMING OF THE LORD

HEAD-KNOWLEDGE VS. HEART-FAITH

By J. B. Epp

We are very glad to give this devotional article from the heart and pen of our field worker, Rev. J. B. Epp. Mr. Epp has for some time been conducting free Bible studies by correspondence. These studies are suitable for individual or group study and adaptable for Bible classes, prayer meetings, etc. The Book of Acts is now ready. Sunday School teachers will find these courses of special interest. Address our brother 5915½ Lexington Avenue, Los Angeles, Calif., if you desire to know more about them.—Ed. Note.

As a man's heart is, so is he before God. A heart prepared by the Holy Spirit is the only right state of heart in all events; so also in view of the Coming of the Lord.

Not all Christians seem to know that there is a vast difference between the religion of the mind and that of the heart; or how infinitely greater the heart is than the mind. "Trust in the Lord with all thine *heart*, and lean not unto thine own understanding (mind)." The mind is to gather the knowledge from the Word of God, and to prepare the food (as it were) to nourish therewith the heart, the inner life. But this is all that the mind can do. Therefore, simply to be occupied with the truth mentally will not necessarily reach the heart, the real life of the soul. It is with the *heart* that man believes and comes in touch with God. It is in the *heart* that God has given His Spirit. It is the *heart* that trusts and loves and worships and obeys. In these things the mind is will nigh impotent. So it is, then, that the *heart* must wait—truly wait—upon the Lord and for His Coming.

In the physical life, our reason may tell us what to eat or drink, and we may understand something about the process of how food nourishes the body; but in the eating and feeding itself, our reason can not do very much—for that, the body has its proper organs. There man sets aside his thoughts and study, and simply uses the powers of eating and feeding which God has given for that purpose. So our mind and our reason can tell us what God's Word says; but to feed the soul on the Bread of Life, this the heart alone can do by its faith and trust in God, having heard the Word. Let us, therefore, clearly distinguish between knowing with the mind and believing with the heart.

Shall we apply this now to our waiting for Christ's Coming. The true attitude in this waiting is:

1. *To love God with our whole heart and to wait upon Him daily.* This is inseparably connected with waiting for Christ's Coming: "To serve the living and true God, and to wait for His Son from heaven." These two are interrelated. Waiting

J. B. Epp

on God for His daily presence in our life is the only true preparation for Christ's Coming from heaven. This will give the true tone of hopefulness and joy. The present life and the coming glory are connected in God and in us.

It is not so difficult to be engaged with the religion of the future, as to be faithful in the religion of today. Waiting on God must ever lead to waiting for the Coming of Christ, which is the glorious consummation of His work for the Church; and waiting for Christ's Coming must ever remind us of the duty of constant waiting upon God. The latter is the proof that our waiting for Christ is in spirit and in truth. The hope of that glorious Appearing of our Lord will strengthen us in waiting upon God, which again will fit us for that Appearing. Do we see the close interrelation of the two? There is great danger also of waiting for the *things* that are to come to pass, more than for *Himself*, who is the true God, one with the Father. There is danger of mere intellectual study of affairs rather than the true love for Him and His personal presence. The Church is the bride of Christ. Our expectancy of that great moment of His Coming might be strong, and yet true love be wanting. A royal bride may be thinking of her position and of her riches that *she* will receive, and there may be little love for her royal bridegroom. So we may be occupied with prophetic subjects and the future glory of the Church, without much true love for Himself. Those who love most are most ready for His Coming. Love God, and wait on Him daily, and

2. "*Love the brethren.*" The blessed hope of the Appearing of our great God and Saviour Jesus Christ is one of the bonds of union within God's Church. We shall all meet in the unity of the body of Christ, to be *seen* in its divine glory when He comes. Christ's Coming is the meeting place and the triumph of Divine Love. Tender love to Himself and tender love to each other constitute the only true bridal spirit.

Commencing with our own personal needs, we are also to wait on God in behalf of the other members of His Church. Here is a grave responsibility. There is so much error, worldliness, human wisdom, culture, mere observances, etc., in the Church, and we are more or less all connected with these things. We have Sunday Schools, Gospel halls, Missions, church services, etc., and yet such feebleness of the Spirit's working. Do we truly love the Church? Then we will pray for her that God will heal His poor Church. She does not seem to realize that she is poor and wretched and blind. Let us wait upon the Lord in behalf of the Church, of which we are a

(*Continued on page 32*)

The Revelation of Jesus Christ

(Tenth in Series)

By Pastor J. C. Sisemore

OUR message will be on the eleventh chapter of Revelation. We are still in the parenthesis which comes in between the sixth and seventh trumpets. We are on Jewish ground now, as will be seen by referring to the passage under discussion. John is in the holy city and is commanded to measure the temple of God. That temple, of course, is in Jerusalem.

The Temple of God

There is no Jewish temple in Jerusalem now. The last temple which stood there, the temple of Herod, was destroyed by the Romans under Titus in the year 70 A. D. For something like twelve hundred and sixty years, the Jews have been without a country, a flag, and a national home. I believe there are to be two more temples erected in Jerusalem. The one we see here will probably be erected by Judah and will be used by the Jews during the great tribulation for their restored altar worship. It is the same temple which will be used by the coming Antichrist when he sits "in the temple of God, showing himself that he is God." (II Thess. 2: 4.) We are specifically informed in Acts 15: 14–16 that after the church has been gathered out and raptured, the Lord Himself will return: "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle (temple) of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." I believe these words are to have a literal fulfillment. The Lord will see to the rebuilding of the temple after He returns.

Benefits of the World War

What made it possible for the Jews to be able to go back to Jerusalem at this time and to be present in the land, several hundred thousands of them? For several centuries they have had no national home and Palestine has been trodden down by the Turk and Arab, the age-long enemies of Israel.

What countries profited by the recent great world war? Did England? They lost a large number of men and spent billions of dollars and contracted a war debt which they may never be able to pay. Certainly they did not profit. Did France profit from it? They had a similar experience with England in the loss of human life and billions of dollars. Certainly Belgium and other smaller nations did not profit, as they were almost exterminated. Did America profit from the war? Millions of men lost, billions of money spent, and the morals of our country wrecked. America did not profit. Could you say that Germany did? Certainly not. Germany had the greatest losses of all. What people did profit then, if any? The Jewish nation profited.

It has been the constant dream of the Jews to return to Palestine and make it a national home. They are supported in this by the prophetic Word. Their land has been for centuries dominated by their enemies. At the close of the war, one night an English army officer, General Allenby, had made every plan for taking Palestine for the English on the following day. General Allenby is a man who believes the Word of God. He believes God is going to restore Palestine to Israel. He believes in the Second Coming of Christ to establish His kingdom in the earth. The night before they were to march on Jerusalem, the city with so many scenes sacred to Jew and Gentile alike, General Allenby spent most of the night in prayer that God would let him take Jerusalem without any bloodshed and without wrecking any of the buildings of the city. The next day they marched into Jerusalem, and those in charge handed it over without the least resistance. Just eleven days after Palestine was opened to the Jews, the armistice was signed and the war came to a close. I do not know for sure who started the war, but I believe God closed it as soon as His purpose had been accomplished. England has given Palestine for a Jewish national home; and since that time, in 1918, thousands of Jews have returned to their land, where they will be found when the things we have been studying about in Revelation will come to pass.

The Seven-Year Covenant With the Roman Prince

At the very beginning of the final amazing seven years of the great tribulation, Israel will enter into a covenant with the revived Roman Government under the "Prince of the people that shall come", as given in Daniel ninth chapter. The covenant will be for exactly seven years, the period of the tribulation. Poor old apostate Israel will be prepared to accept almost anything and will enter into covenant with death and hades as we read in Isa. 28: 14–28. They will think to escape the coming storm of judgment by this covenant, but God says the coming hail storm of judgment will sweep away their refuge of lies. It is spoken of again by Daniel in his prophecy. (Daniel 9: 26, 27.) "The prince that shall come shall destroy the city and the sanctuary . . . and he shall confirm the covenant with many for one week (literally one seven or seven years, the final seventh week of Daniel's vision): and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate." In other words, this covenant entered into between the ruler of the revived Roman empire and the Jewish people will terminate at the end of the first three and one-half years. It will be broken off by the Roman Prince, and the time of Jacob's trouble will then begin.

Leave Out the Outer Court

John was commanded to "measure the temple and the altar, and them that worship therein." This measuring probably denotes ownership. God will still have His faithful remnant who will be worshipping in Jerusalem. The outer court was not to be measured because it belonged to the Gentiles. This probably pictures not only the Gentiles but apostate Israel as well. Up to this time, since the rapture of the church at the beginning of the fourth chapter, we have seen the judgments falling on the apostate, unbelieving, but professing church which was left in the world at the time of the rapture of the true church. Here the scene changes and the

whole setting is Jewish. Notice—"And the holy city shall they (the Gentiles) tread under foot forty and two months." That is exactly three and one-half years, the time of Jacob's trouble. The last three and a half years are to be the most horrible the old world has ever known. In Luke 21: 23, 24 we find that "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." The time will be fulfilled at the coming of the Lord Jesus in glory, pictured by Daniel as the smiting rock which crushed the ten toes of the image (typifying the revived ten-kingdom Roman Empire, which we may soon see come into existence as a result of the United States of Europe movement).

The Two Witnesses

Beginning with the third verse, we find that two witnesses are to prophesy in Jerusalem for the same period of time, for one thousand two hundred and sixty days is just three and one-half years. I believe it is synonymous with the downtreading of Jerusalem, the last three and one-half years. There are some good Bible students who teach that they will prophesy during the first half of the seven years, but it seems to me that God has made it quite clear that they are to prophesy during the latter half of the period. These same expositors teach that the two men are only representative of a large number of persons who will so testify during that period. I cannot accept that, either. Let me say again that none of us can be positive about some of these points, but I have reason to believe and am satisfied in my own mind that there will be exactly two of them and they will both be men.

They are called the two olive trees, which probably means that they will be anointed for service, as olive oil was used for that purpose in olden times. If any man seeks to do them hurt, God will destroy such offender with fire. I believe that even in this age God looks after His prophets, and woe is that man who seeks to harm God's faithful prophets in this age.

Who are the Prophets?

Different opinions have been given as to who these two men are, but again I believe that God has given us the key to their identity. Notice the sixth verse: "These have power to shut heaven, that it rain not in the days of their prophecv." Remember, they are to prophesy three and one-half years. They will shut up the heavens for three and one-half years. That is the length of the drouth and famine which we shall study about in the twelfth chapter, which is another reason why I believe they will prophesy during the last half of the period. Do you remember any Old Testament character who by prayer shut up the heavens and stopped the rain for three and a half years? Certainly you do. During the drouth, God miraculously fed him by the brook Cherith. He came to Mt. Carmel and challenged the hosts of Baal to prove their gods by bringing down fire out of heaven. They failed, of course, and then He prayed a short prayer and God sent the fire. Elijah is the man. I believe he will literally return at that time as one of God's prophets. Malachi 4: 5 says, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And we read in Matthew 17: 11, "And Jesus answered and said unto them, Elias truly shall first come, and restore all things."

If some one says these words refer to John the Baptist, then read John 1:21: "And they asked him, What then? Art thou Elijah? And he saith, I am not."

In the last part of the sixth verse, we find that they had power over waters to turn them into blood and to smite the earth with plagues. Immediately we are reminded of Moses in Egypt before Pharaoh. The signs there were for a testimony to God and His power and as their own credentials as God's messengers. Since we are on Jewish ground again, we may well look for these two messengers to come with signs of fire and blood. Who knows where Moses' grave is? Have you ever been to it? No one knows. When the Devil and the angel got in a fight over the body of Moses, I believe God took it on home. On the Mount of Transfiguration, Moses and Elijah came there with their glorified bodies, representing the dead and raptured saints. Why not expect them to come again and bear testimony in those awful days?

The Beast Out of the Pit

After they had finished their testimony, the beast out of the bottomless pit slew them. This is the beast of Daniel 7 and Revelation 13:1, and is identified again with the Roman Prince or Political Rome. Their dead bodies remained in the street for three and a half days and were not buried. During that time the dwellers in the earth, those who have chosen the world and its sinful pleasures rather than God, rejoice and make merry and send gifts one to another, celebrating, as they think, the closing testimony of God. What an awful condition that will be—but there are many people in this world right now that would rejoice to know that the last prophet of God had been put to death.

The pleasures of sin are always of short duration. After three days and a half, God raised them up to life, put His spirit of life in them, and they stood up in the streets in the presence of that crowd of God-defying rebels. Then God called them back home.

The Earthquake

Following the rapture of the witnesses, a literal earthquake came and took a toll of seven thousand lives; and then, in absolute fear, some of the corrupt men began to give glory to God. They were not genuinely penitent, but only fearful. Some today pretend to glorify God just through fear of hell's punishment, but that will not avail you anything in the time of judgment. You must be born again by faith in the blood of the Lamb.

The Seventh Trumpet

We have come to the end of the second woe, and now the seventh trumpet and third woe are to come quickly. With the sounding of the seventh trumpet, the Lord returns in power and smites the kingdoms of this world and establishes the Kingdom of His Son. I believe God is giving us a pre-view of coming events here as a warning to the lost and as an encouragement to the saved. Since chapters twelve to nineteen and verse six are to be fulfilled before the millennial Kingdom is set up, these verses, 15–18, must not be in chronological order. This will probably be fulfilled near the close of the book.

There is a picture of the judgments of God in the earth given here. I believe that judgment will last a thousand years. I do not believe in a general judgment; there is no Scripture to support such an idea. At the rapture of the church, we are to appear at the judgment seat of Christ and there be judged as to our works since being saved, in order that our rewards may be determined. That is the only judgment that the believer will ever participate in. Then, during the tribulation period, both the apostate, unsaved members of the church and apostate Israel will be punished. At the close of that time, when the Lord returns, He will set up the judgment of the living nations, as set forth in Matthew 25, and the sheep and goats will be separated and the goats, or unsaved, will be cast into hell.

Following this, the millennial Kingdom of Christ will be set up and will continue for one thousand years, during which time Christ will rule the nations of this world with a rod of iron. The least little insubordination or uprising against the government of God will be speedily put down by that iron hand of the King of Glory. In a sense, the millennial kingdom will be a thousand years of judgment. And remember, Christ will not wait till men have brought about a condition of peace and righteousness and perfect governments and then come down and take up the reins and rule these same kingdoms. Oh, no! Man's time of misrule has about run its course, and the first judicial act of the coming King will be to crush the kingdoms of men in this world and set up a new kingdom of His own.

At the close of the millennium, the Devil gathers an army of apostates and starts to make war; and even that is immediately put to a close by the complete extermination of the whole crowd by the fire of heaven. Following this comes the Great White Throne judgment, where the wicked dead of all nations will be called before the face of the Son of God (whom they have hated, despised and rejected) for judgment. The books will be opened and the book of life will be there. If any one would plead his own righteous deeds as a reason for escaping eternal punishment, the book of life will be held before him and no trace of his name will be found there. They will all be condemned to the pit of eternal fire and brimstone and will be punished forever and ever.

O, my unsaved friend, this is God's day of mercy and grace, and free salvation. I care not what your sins may have been—if you will come to Christ as your Saviour, He will blot them all out; for "the Blood of Jesus Christ His Son cleanseth us from all sin."

THIS GENERATION

By Frank L. Connor

In a book published a few months ago entitled "A Lawyer and His Bible," there appeared this statement:

> My faith almost foundered at one time over the statement of Christ recorded in Matthew that certain things there foretold should all happen before that generation passed away; but finally I had the lucid idea of looking this matter up in an orthodox commentary; and instead of telling what I there found out, I suggest that my readers look this up for themselves and get the habit.

The present writer was also among that large number of Christians who are in doubt as to the meaning of Matthew 24: 34, which reads as follows:

> Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

After having honestly tried to accept the interpretation as given in some popular commentaries, only to find them insufficient and unsatisfying, he finally determined to look the matter up—not in one commentary only, but in as many as he could find. And after consulting about fifty in the libraries of five cities, he was at last rewarded for his labor. The results of this research are given in very brief form in this article.

Since there can be only one correct interpretation, we give here what undoubtedly is the real meaning of the words of Christ as recorded in Matt. 24: 34. Rev. John Trapp, A.M., of England, in a Bible edited by him and published in 1647, says:

> V. 34. *This generation shall not pass.*, viz.: That generation that immediately precedes the end of the world. That this is the sense appears by the antithesis, v. 36. *But of that day and hour knoweth no man.* That is, the generation and age wherein Christ shall come, ye may know by the signs that follow it, but the day and the hour ye must not look to know, be ye never so intelligent.

Beyond question, this is the meaning. And further proof is also found in the verse just preceding (see 33), where we read, ". . . . when ye shall see all these things, know that it (or, He) is near, ..." "These things" are conditions described in this chapter, beginning at v. 7, which exactly portray the livid nightmare of life throughout the world today. And the words "it is near," means the nearness of that glorious event patiently awaited by all true Christians—the Return of Christ.

Any further comment would be superfluous were it not for the lamentable fact that there are several other interpretations that have gained a foothold among orthodox Christians, and, further, that this chapter (Matt. 24), and especially this verse (34), is really the KEY to the understanding of present conditions and the nearness of the end of this age.

Where the Confusion Crept In

Many sincere and godly men have felt that this verse referred to the period of time from 30 to 70 A. D., and therefore, this prophecy was fulfilled when Jerusalem was destroyed and the Jews slaughtered or driven from the city by the Roman armies under Titus. But the Lord did not return at this time, not to mention other conditions that were wanting, while Matt. 23: 36 does without question fit that generation prior to 70 A. D. The proof of prophecy is in its fulfillment, and were these same scholars now living, the conditions throughout the world today would set them straight—for there is no more comprehensive description of present-day conditions to be found in the Bible than is in Matt. 24. A few comments follow:

> John Wesley's Notes. Matt. 24: 34. This generation of men now living shall not pass, till these things be done—the expression implies, that a great part of that generation would be passed away, but not the whole. Just so it was. For the city and temple were destroyed 39 to 40 years after.
>
> Benson's Commentary. V. 34. This generation shall not pass until all these things be fulfilled. Hereby evidently showing that He had been speaking all this only of the calamities coming on the Jews and the destruction of Jerusalem.

People's Commentary (Binney-Steele). Matthew 24:34. "This generation shall not pass." Referring to the predicted destruction of Jerusalem and the total subordination of the Jewish state, which some of the *then present generation lived to see* FULFILLED.

The mistake of those commentators such as here quoted left the way open for error to creep in. And this is what later did happen. DeWette and Stehr, two noted German scholars, brought into question the statement of Matt. 24:34. Though DeWette is sometimes looked upon as a fair and impartial scholar, he has also been called "the father of higher criticism," and his criticism of the Books of Moses definitely classed him with the destructive school as a free and critical commentator.

He, and others of his school of thought, argued that since the context of Matt. 24 speaks of the end of the world (age) and the return of Christ *within a generation* (so they claimed), and since the world did not end and Christ did not return by 70 A. D., then the Lord was mistaken. Thus, they conclude, if Christ was mistaken, then He could not have been omnipotent; and if He was not omnipotent, then He was not God.

A New Definition to an Old Word

It was Dean Alford who first made an attempt to meet the challenge of DeWette. The venerable Dean of Canterbury came of a family of ministers, being of the fifth generation, and he was a thoroughly orthodox and faithful defender of the faith. Yet, in his efforts to justify the words of the Lord at this point, undoubtedly he was himself led into error—and that error has become more or less "orthodox teaching" today. The Dean wrote a "new definition" for the Greek word *genea* (translated generation). But it really leaves Matt. 24:34 without any force whatever, while it robs the Christian Church of the value of this whole chapter, and especially in these critical days when it should be the very bulwark of every Christian's faith. In his monumental edition of the New Testament in Greek, published in 1863, his comment on Matt. 24:34 follows, in part:

. . . the putting forth of the fig tree from its state of winter dryness symbolizes the future revivance of that race, which the Lord (v. 34) declares shall not pass away, until all be fulfilled. That this is the true meaning of the verse, must appear, when we recollect that it forms the conclusion of this parable, and is itself joined by *this generation passing away*, to the verse following. . . .

As this is one of the texts on which the rationalizing interpreters (DeWette, Stehr, etc.) lay most stress to show that the prophecy has *failed*, it may be well to show that *genea* has in Hellenistic Greek, the meaning of a race or family of people (see Jer. 8:3, cf. Matt. 23:36 with 35). But this generation did not slay Zacharias, so that the whole people are addressed; see ch. 12:45 in which the meaning absolutely requires this sense (Luke 17:25, Matt. 17:17, Luke 16:18, Acts 2:40, Phil. 2:15, trans. nation). In all these places *genea* is *genos* or nearly so, having it is true a more pregnant meaning, implying that the character of one generation stamps itself upon the race, as here in this verse also. The continued use of *pass away* (the word is the same in vs. 34, 35) should have saved the commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things; and that, as a matter of fact, the Apostles and ancient Christians did continue to expect the Lord's coming, after that generation had passed away.

This may be a fine bit of reasoning, but it does not establish the Dean's assumption that the Greek word *genea* means race as well as generation; while it is further evidence that human reasoning cannot be relied upon to take the place of divine illumination

(See Matt. 16: 7, Mark 2: 8). Ellicott's Commentary states: "The desire to bring the words into more apparent harmony with history has led some interpreters to take generation in the sense of 'race' or 'people' and to see in the words a prophecy of the perpetuity of the existence of the Jews as a distinct people until the end of the world. But for this meaning there is not the shadow of authority, nor does it remove the difficulty it was invented to explain."

The Pulpit Commentary. V. 34. This generation. Our Lord's assertion has given rise to skeptical observations, as if His prophecy had failed. Alford has endeavored to remove objections by taking *genea* as equivalent to *genos*, as race or family of people, and referring it to the continued existence of the Jews. And he cites Jer. 8: 3, Matt. 12: 45, 17: 17, 23: 36, in confirmation of his signification. His examples, however, are not unanswerable, though such use is certainly classical; but at the same time it is unlikely that Christ should thus indefinitely postpone a period of infinite importance to his hearers. But there is no necessity for assuming any unusual meaning in the term "this generation."

If *genea* is more nearly *genos*, then the Lord would have used the Greek word *genos*. For the Bible is the Word of God and is without fault or error—Psalm 119: 89. Furthermore, the Lord did use the word *genos*, and in its correct sense, when on another occasion He speaks of Himself as being of the race (*genos*) from whence David sprang—Rev. 22: 16. No, the Lord did not mean *genos* for *genea*, nor did He mean race instead of generation.

If the Lord Really Had Meant "Race"

Had the Lord meant "race" rather than "generation", there is a Greek word that means exactly that—it is *ethnos*. This word is used in the New Testament 156 times; it is rendered Gentiles 92 times, and nation or nations 64 times. It is defined thus:

ETHNOS. A race (as of the same habit). A people, a nation—race, class.

The word *ethnos* is applied to the Jews as a nation 13 times; and in some instances the text distinctly names the Jewish nation, as in John 11: 48–52 and Acts 10: 22 ("the nation of the Jews"), and Acts 24: 17, 26: 4 and 28: 19, where the Apostle Paul speaks of "mine own nation (ethnos)"; while the Lord uses this very word *ethnos* three times in His discourse in Matthew 24—twice in v. 7 and once in v. 14. Therefore, the conclusion is obvious that the Lord could not have meant anything other than an ordinary generation when He used the Greek word *genea* in Matt. 24: 34.

How Long Is a Generation?

The Standard Dictionary defines a generation as one-third of a century; while in the Old Testament a generation was probably much longer. But as a "yard stick" with which the Holy Spirit measures time, it is about forty years. In proof of this see Hebrews 3: 7–11 with Psalm 95: 7–11. Also Matt. 23: 36 in the light of history between 30 and 70 A. D. Still other Scriptures could be given in substantiation of this. It will also be seen that this carries out the principle of forty being the number of divine judgment. This at once recalls to mind Moses, whose life was divided into three periods of forty years each; the forty wilderness days of Christ; the Book of Judges—and many other references.

(*Continued on page 32*)

"OUT OF THE DEPTHS"

I was born in Poland on October 11, 1892, in a small country village between Brest Litovsk and Kobryn, and I was born again in the U. S. A. in 1920. "Not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (I Peter 1:23.)

I was brought up in the Greek Orthodox faith and was a graduate from the public school. God had blessed my father with a large family. I was one of them, a reckless young man. My father was a very pious, church-going Orthodox, who never smoked nor drank. He always wanted to give me further training, but I was so disobedient and careless that it was of no use. I remember once my father got very angry with me and gave me a good thrashing. On this occasion I remember very distinctly that he said, "If you don't listen to me, some day you are going to land in jail."

PHILIP MANETZ

Arrival in America

In 1907 I came to this country, arriving in New York with great expectations of making plenty of money and returning home. But alas! "The way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23.) I met some comrades from my native village, who took me to saloons and to all the wicked dives. I began to drink and to smoke, and gradually sank deeper and deeper into sin. This was my reception in America, and the result was disgraceful. "The way of the transgressor is hard." (Prov. 13:15.)

Bad Army Record

After some years I went west and finally, in 1914, I enlisted in the U. S. Army, in which I served six years. There I became a thief, a gambler, a drunkard, filthy, rotten and all that goes with it. Satan had my soul and body in complete control. I never went anywhere without a deck of cards and dice in my pocket. Occasionally I carried a blackjack also. I was so fascinated by the cards and dice that every spare minute I rehearsed my game over, the very last thing at night and the first thing in the morning. Oh, that cursed sin! My heart was burdened. No peace, no rest could I find. "There is no peace, saith the Lord, unto the wicked." (Isa. 48:22.)

My record in the U. S. Army prior to my arrest. I was a non-commissioned officer: Corporal, 1st Class Gunner, C. A. C. and marksman. I was reduced to private on account of A. W. O. L. Absent in confinement by civil authorities, from October 30, 1919 to date of my discharge. "Character bad. Is not recommended for reenlistment."

All that is required of a soldier is a neat appearance, submission to discipline, and skill in military tactics. I fulfilled those requirements. But who knew my heart? It was "deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9.) I went overseas with my regiment, and became even worse as I plunged into the wickedness and sin that existed in the cities of France. After the Armistice was signed, the regiment returned to the U. S. A. February 1, 1919. I thank God that, in spite of all my wickedness, His guiding hand brought me back in safety.

Arrested for Robbery

I became worse and worse, however, and finally

in October, 1920, I with two other soldiers committed highway robbery. We were arrested and charged with first degree robbery. The trial occurred five months later, when we were found guilty. Robbery in the first degree calls for from ten to twenty years for the first offence. Before the judge pronounced sentence, he sent his probation officer to reinvestigate the case. The county clerk came to my cell and said, "The probation officer wants to speak with you. Tell him the truth." It seemed as though the Holy Spirit spoke through him these words—"Tell him the truth." They were ringing in my ears. I was so convicted of my sin that I could hardly speak. I burst out sobbing and it was some time before I could utter a word. I confessed the whole matter and told him the truth. Then I felt ease in my heart and conscience. "Not knowing that the goodness of God leadeth thee (led me) to repentance." (Rom. 2: 4.) The following day the judge pronounced sentence. He said, "Because of your army record, I will be lenient and give you from two and a half to four and a half years in Sing Sing Prison."

In Sing Sing Prison

Then they slammed me into that dreadful four-by-six cell. Nothing but stone walls were round about me. That seemed the end of all things. The Holy Spirit again strove with me. I sat on that hard bed and began to cry. What could I do? Without God! Without hope! Which way could I turn? As I sat there and cried, my memory ran back to my boyhood days of the farm. I remembered my father's warning—"If you don't listen to me, some day you are going to land in jail!" Then I broke down completely. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (II Cor. 7: 10.)

I think the next day was the Lord's Day, and I went to the gospel service. I listened attentively, so as not to miss a word, but the preacher did not tell the way of salvation. However, the seed fell upon good ground, and the Holy Spirit began His good work. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1: 6.)

Saved by the Blood

A few weeks later, Captain Anderson of the Salvation Army came to the prison, a man who had experienced the grace of God in his own heart. He told us the story of the love of God. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Jno. 3: 16; I Jno. 4: 9–10; Rom. 5: 8; Acts 4: 12.)

Thank God, I attended the service that day. At the end of the service, the Captain gave the invitation. Again I was convicted of my sins. I wanted to stand up, but I didn't know what to say. The devil held me down. It seemed as though I was glued to the chair. I remember the Captain said: "Are you satisfied with your life? What are you going to do? Are you going to continue in sin? Why don't you ask God for forgiveness? Tell him you are sorry for your wrong deeds and He will show mercy toward you." These simple words seemed to stick in my mind, and I went back to my cell much happier. That night, for the first time in my life, I knelt with a contrite heart and said: "Lord, I know I did wrong. I am sorry I did it." I burst out crying. I could say nothing more. All I could do was to cry. Praise God, the peace and joy that came into my heart, words cannot express. Romans 5: 1, 2. My sorrow was indeed turned into joy. Psa. 119: 65–75. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. 55: 7.)

Public Testimony

The Lord Jesus loosed me from the shackles with which Satan had bound me so many years, and set my soul at liberty. Behind the prison bars,

yet free in soul and conscience, and happy. "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.) Next day I was so happy as I walked around the yard, it seemed as though I were no more in prison. Praise God! But something was lacking. I had not yet openly confessed the Lord Jesus as my Saviour. The following Lord's Day I went to the service. Something in my heart made me long to confess Christ, but I didn't know what to way. I met there a life-prisoner, John Blankmeyer, a saved man. He invited me to his Bible Class that afternoon. There he talked about salvation. I heard him say, "All you have to do is to stand up and say, 'I have accepted the Lord Jesus Christ as my personal Saviour.'" John 1:12.

The next meeting was Mrs. Field's Bible Class, which met monthly. Thank God for the grace and courage He gave me to stand up and say: "I have accepted the Lord Jesus Christ as my personal Saviour." This was my first public confession. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10.)

Release from Prison

Everything indeed became new to me. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17.) My time in prison flew, and before I knew it my release was at hand. On my way to New York City, I prayed in these words: "O Lord, what am I going to do? Where will I find work? I have no friends, and have a bad record behind me." I had $32, but what does that amount to in a great city?

I went to the Salvation Army, West 14th St. and 6th Ave., and made my first report to Captain Shepherd, who was my parole officer. He received me very kindly, never asking me whether I had money or not. He gave me a meal ticket, including a lodging room, for one week in the S. A. Memorial Hotel on Bowery, and told me to come back if I should need any help. The "Bowery Mission" is next door. I went in and witnessed of the saving grace of the Lord Jesus Christ. A dear Christian lady, Mrs. Anderson, gave me a New Testament, for which I shall ever thank God.

God has given me great delight in reading His precious Word. "The entrance of Thy words giveth light; it giveth understanding unto the simple." (Psa. 119:130.) Through the reading of the New Testament I came to these words: "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." I was greatly surprised that there should be such words in the Bible. God has directly spoken to my heart through these words: "Renounce the foolish things of dishonesty." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." (Eph. 5:4.)

Finding a Job

Just at that time I began to look for work. Work was scarce. I began to seek God in prayer that He might help me to find a job. I determined to do anything, even to work for board and room if I could get it. I had only a few dollars left. I went to the Employment Office and paid $4.80 for a job. They sent me to the "Consolidated Gas Company." I saw the foreman, and he gave me the application blank to fill out. I filled it out and gave it back to him. He read it over and said, "That is perfectly all right, but where did you work recently?" He tore up the blank and gave me another one, insisting that I state the last place I had worked. What could I say? I had just come out of prison, and I needed work in the worst way. What should I do? There was a struggle in my soul. Satan whispered in my ears, "You fool, put down anything. It is only a matter of form." I dared not lie. I was conscious of the presence and power of the Lord Jesus Christ. "I will keep thee from the hour of temptation." (Rev. 3:10.) I handed him back the blank, saying, "It's too much red tape." "No, no!" said he, "no red tape at all." He insisted that I should fill it out, but I made the same excuse. He got angry at me and wrote on the back of my slip, "This man does not want any work." As soon as I went out, I burst out crying, "O Lord, if this man only knew my heart!" I went back to the Employment Office, and after three days I received my money back.

A few days later, the Lord led me down town, where I obtained a position with the "Printers and Rollers Company." They did not ask me any question as to my previous work, but put me to work carrying the composition rollers. I was glad in my heart, for I knew the Lord had undertaken for me. Before I started to work, I lifted up my heart to God in prayer: "O Lord, Thou knowest that for years I have not done any hard work. I am soft. Please give me strength, give me ambition, give me courage, for Jesus' sake." The Lord graciously answered that prayer. He gave me such strength and ambition that I carried twice as many rollers as the other men did. After I had worked there a few weeks, some of the men told me that just as soon as the rush was over, the new men would all be laid off. I was frightened, and again I lifted my heart to God. "O Lord, what am I going to do when they lay me off? Winter is here, and cold weather. Where shall I go? Please, Father, keep me here." Sure enough, after the New Year every new man was laid off in the department in which I was working, as well as two men who had worked there for some time, but I was retained.

Promotion in Answer to Prayer

On Monday morning, the superintendent came to me and said: "I will put you to work as the assistant trimmer, and just as soon as you learn the business I will give you more money." I said, "Thank you, sir," and inwardly I also thanked God, for I knew that the Lord had intervened in my behalf. "The Lord is my helper . . . for He hath said, I will never leave thee, nor forsake thee." (Heb. 13: 5, 6.) Instead of being laid off, I was promoted to a better position with increased salary. I worked there nine months, and during that time my pay was increased twice. They promised me a still better position if I would continue working for the company, but I was led another way. "The steps of a good man are ordered by the Lord." (Psa. 37: 23.) "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." (Isa. 48: 17.)

From a drunkard, a gambler, a thief, a lazy loafer, the Lord Jesus Christ made me a sober, honest, upright man. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (I Cor. 6: 10–11; II Cor. 5: 17.)

The old life, the old habits, the old companions are gone, since the Lord Jesus came into my life. God has given me new friends and new companions. It is ten years since the Lord saved me, and I can testify that He not only saves but He also keeps. Prior to that, I never could keep a job very long, always either getting fired or laid off, but not so since Christ has been my Keeper. I can also testify of His keeping power from sin, through the reading of His precious Word (the Bible) and *obedience to it*, and also through prayer and personal testimony to His saving grace. It is the only way to have daily victory. "And they overcame him (the devil) *by the blood of the Lamb*, and *by the word of their testimony;* and they loved not their lives unto the death." (Rev. 12: 11.)

Oh, how I thank God for His loving kindness and His goodness to me! Christ is daily becoming more precious to me. Now I know God not only as the Creator of the universe, but as my loving Father through faith in the Lord Jesus Christ my Saviour, I can assure every man, woman, girl, or boy, that Christ will satisfy every longing and desire of the heart.

Personal Appeal

In closing, let me ask you, dear reader, a personal question. Are you saved? Have you a word of testimony for the Lord? Are you sure that your sins are forgiven? Are you sure that you will spend *eternity* with Christ in heaven? If not, listen to the loving invitation of the Lord Himself: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Please do not turn away from the love of God. Listen to His words again. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup

with him, and he with Me." (Matt. 11: 28–30; Rev. 3: 20.)

I am sure that through the reading of these lines you have heard His voice speaking to you. Did you? Please, dear reader, will you accept my Lord as your Lord and Saviour, now, by faith? He will come into your life, now, if you welcome Him. Come to Jesus just as you are. "Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bidd'st me come to thee, O Lamb of God, I come, I come." Let us kneel, now, and pray the publican's prayer. "God be merciful to me a sinner. I am sorry, dear Lord, for my indifference and negligence of Thy love. 'Just as I am! Thou wilt receive, Wilt welcome, pardon, cleanse, relieve; Because Thy promise I believe, O Lamb of God, I come.'" "How shall we escape IF WE NEGLECT so great salvation?" (Heb. 2: 3.)

"The dying thief rejoiced to see
That fountain in his day;
And there have I, though vile as he,
Washed all my sins away."

—Luke 23: 39–43.

PHILIP MANETZ.

P. S. I thank God for the Eighth Avenue Mission, where God gave me many faithful friends, who helped to establish me in faith in the beginning of my Christian life. It is through the influence of the Eighth Avenue Mission that I went to the Moody Bible Institute, where, by God's grace, I spent three and a half blessed years, being graduated in April, 1928. I am now a missionary under the auspices of the American-European Fellowship, and, the Lord willing, I expect to sail for service in my native land in the near future.

Paul's Persuasion

A man was dying during the war. He was asked of what persuasion he was. He replied: "Paul's."

"What! Are you a Methodist? They all claim Paul."

"No."

"Of what persuasion are you, then?"

"I am persuaded that He is able to keep that which I have committed unto Him against that day."

PREACHING UNDER DIFFICULTY

DEAR BROTHER DOBRININ:

I thank God for the goodness of the American brethren and for their support. May the Lord reward them! We had a blessed time over the Easter season, with many public meetings and private conversations, but we also saw the work of the enemy. For instance, in the village of Milzy, our meeting was surrounded by a lot of noisy drunkards. Some of the people are helping me to advertise the meetings among the peasants, but the people are afraid to come to the meetings alone. They gather in groups and then bravely come to us. This is because of the threatening of the Greek Orthodox priests, who do their best to keep the people away from the meetings. Sometimes the priest himself comes to our meetings, heading a group of drunkards, and of course disturbs our preaching. He generally asks, in the presence of the people, whence we got our teaching. I reply that we are giving out the same doctrines that were taught by Christ, and I quote Scripture.

In one place, a drunken man urged the people to beat us, but the landlord of the house did not permit this. The people are divided in their opinion on such occasions, and sometimes our side is the smaller. I was once reading to the people about the death of Stephen. The crowd became so rough and cruel that the priest himself was obliged to quiet the people.

I preach for about an hour and then we sing. In some cases the people are very attentive, many of them weeping. The last time I spoke I asked the audience whether they wished to listen further to the Word of God or whether we should discontinue the meetings. Almost all the people cried out that they want to hear sermons such as these. Some of our enemies have become our friends. Thus my work is going on under constant threatening.

Yours in the Master's service,
IVAN MORIAKOFF.

Two Ways of Being United

There are two ways of being united—one way is by being melted together. What Christians need is to be united in brotherly love, and then they may expect to have power.

Itinerating in Poland with Moses Gitlin

For the past few months our brother, Moses Gitlin, has been making trips to different parts of Poland preaching the Gospel. This itinerant ministry has been richly blessed to the help of God's children, encouraging former students of Radost in their present ministry, and reaching the unsaved with the plan of salvation. This and continuing articles tell of these journeys. We are sure our readers will enjoy reading our brother's report. Pray too that these ministries will be accompanied with the breath of revival and the ingathering of souls.

(Concluded)

A Ukrainian Local Bible Conference
(*Moses Gitlin in center*)

It is not customary among the native Christians to insist on instantaneous conversions or to ask for the raising of hands to indicate a desire for prayer or sign of accepting Christ as Saviour. The Russian believers fear lest it might be human persuasion rather than Holy Ghost conviction. Hence there is no immediate way of telling results and number of conversions. True, some of the Russians who have come from America imitate the American evangelists and ask for raising of hands, but this method is not very popular. In one place, however, during my first Gospel trip, I was moved to ask for the raising of hands, and three folks responded. I was in that village an entire week, holding meetings every night. There was a fourth person who accepted the Lord. Still, we would have to wait until Spring, when time for baptism comes, and see whether these four pass the test given to applicants for baptism, before we can really consider them as conversions. So that, perhaps to God's glory and my spiritual good, I can not speak of results. God knows them, and time will reveal them.

Restoring of Two Backsliders

Two precious souls who had backslidden and who have come back to the Lord, perhaps in an indirect way and in some little measure through my ministry, I will refer to for the glory of God. Both cases took place in the village of Striganiec, where I spent the last two weeks of my third trip, visiting the surrounding villages.

A young sister fell from grace, yielding to the temptation to marry a worldly man, a Greek Orthodox who at that time happened to be a witch doctor. She was formally reaccepted into the Greek Orthodox church. She went to the limit of worldliness and of slandering the believers. The church excommunicated her, but continued to pray for her. Then her husband died. His relatives began to persecute her. This caused her to repent, and she gradually drew back to the Lord. After attending a meeting on a Saturday night, when I gave a Bible reading on "Spiritual Renovation", she repented of her sin at the next meeting of worship in the village where the meeting place is located.

The other case is that of a young man, a White Russian, twenty-five years of age. He is one of those God-seekers for which Russia is famous. Somehow he was not quite satisfied with his experience as a believer, but began to seek for mystical experiences. Prior to his conversion he had been a Greek Orthodox, so he thought he would again try the Pravoslavny faith. It was quite a pompous affair when he publicly recanted and returned to the bosom of his "mother church". He soon became dissatisfied there also. He was advised to enter a monastery, which he did; but after staying there a week, he was disappointed and discouraged and left the place. He then hired himself as a farm helper to a widow and lived the normal life of a peasant-worker. He was halting between two opinions. He clung to the Pravoslavny church, and yet from time to time he would visit the believers.

Suddenly his landlady announced that her 52-year-old icon, the image of Constantine and Helena, had been miraculously renovated. The young man noticed a change in the appearance of that old lithographic production—at least three-fourths of it seemed to be renewed, while one corner, which was decayed by age and had been damaged by water, remained as it was. To attest the authenticity of the miracle, he examined the icon one night, but still he could not discover any sign of falsehood, though he had his doubts as to the reality of it all. The icon was declared sacred, yea holy. The priest from the neighboring village came quite frequently to conduct special services. Then holy pilgrimages commenced. Pravoslavny peasants came tens of miles to pay their homage to this holy picture. When the crowds could no more be accommodated in the widow's house, it was decided to carry the icon over to the nearest church, some three kilometers away. This took place on a Sunday. Nineteen priests took part in the procession, accompanied by a vast multitude of people. Over 800 zlotys were collected in gifts that day.

One day, when the church was opened up, the sexton noticed with horror that the miraculous icon was gone. The police were notified, and an alarm was spread throughout that vicinity. Then came the rumor that the Baptists had stolen the icon. A search was made in the home of the pastor of the evangelical assembly nearest to the village where the icon was kept. Then the police gave notice that the offender had been discovered, and it turned out to be this very young man, who had been a Baptist, then a Pravoslavny, and who worked in the very home in which the miracle had taken place.

This is the story the young man related to the police. He wanted to be sure whether it was truth or fiction that the icon had been miraculously renovated. So, after the service, he managed to hide somewhere in the choir gallery, and got locked in the church. When he was alone, he approached the miraculous image, kissed it, and offered up a prayer to God in which he asked for a sign. He prayed: "Lord, if this icon is holy, make it fireproof, for I intend to burn it up; and if it will burn up, even though it is holy, punish me somehow right on the spot." He again made the sign of the cross, and then set fire to the icon. When he found that it burned, a relief came to his spirit, though for a moment it was mingled with fear. He waited, but no punishment came. Then he tore out a leaf from one of the church books, putting the ashes in this and leaving the church by means of the back door, which was locked from the inside. On his way home, he put the ashes under the small village bridge.

When he learned that the priests and police were assailing the believers, he went to the police and confessed his deed, so that further tortures of the

Baptists might be prevented. The priests insisted that the young man be arrested and imprisoned until the time of the trial, and this was done. The court condemned him as guilty of appropriating church property, refusing to call it sacrilege because of the honest record of the young man and the earnestness of his convictions. He has been sentenced to one year in prison. His brother, who is the chief of the village, has gotten him out on bail, so he is temporarily at liberty, but the case will be tried before a higher court of justice, at the advice of his brother's lawyer.

When I heard the story from the local pastor, I was anxious to meet the young man. I was indeed pleased to see him in the meeting at which the sister referred to above was touched by the Spirit of God. He showed me a four-page typewritten copy of the verdict, and related the story. I tried to explain the miracle to him, that it was either a farce or else might have been due to some other power that was not of God, referring to the magicians of Egypt in the days of Moses and Aaron. At any rate, Paul says that if he himself or an angel should preach another Gospel than was preached originally, let him be accursed. It was that conversation that led me to preach on "Spiritual Renovation." The Lord touched the heart of that sister that evening, and evidently the heart of this young man as well.

The next Sunday, which was the last day of my third Gospel trip, he came to us and went with us to a meeting 12 kilometers away, where a Gospel meeting was to be held for the second time in the history of that village. I was led to speak there on "Re-creation," in the spiritual sense of the term. Where the English version says that Christ turned water into wine, the Russian says He "re-created." To the amazement of all present, during my preach ing, the icon that was over my head fell down from off the wall. Naturally enough, it caused a little disturbance and quite a few remarks as to what it might mean. The young man, the hero iconoclast, remarked, "The Gospel is preached and the icons are falling down." I could tell by his tone of voice that his words had a spiritual meaning. When the meeting came to a close, the young man offered up a prayer of repentance, which gladdened the hearts of all believers.

After that meeting, we walked with him for some three kilometers to the next village, conversing with him along spiritual lines. He stayed for the evening meeting, at which I spoke on the "Folly of Combining Heathendom with Christianity." The Lord evidently spoke to his heart there, also. When we parted, he greeted me with the holy kiss. Pray with me that this seeking soul may now find his all in all in Christ Himself.

Comments

The following are some of the unsolicited testimonies that came to my ears, either directly or indirectly:

One of the peasants, a Pravoslavny, upon leaving a Sunday morning service, shouted out at the top of his voice, "Thanks to the brethren for the meeting, especially to that Jew for his sermon. I would come every time to such a meeting."

Upon my return to a village where we had held a meeting three days before, my hostess told me of a woman who is continually asking her when there will be such a meeting again. She says, "I would pay that Jewish brother for every time he preaches, as long as I might hear him."

At the close of the third meeting in one village, the local leader, a former student in a Theological Seminary in America, said: "Brethren and friends, if I were to preach to you ten years, I could not have told you all that was said here tonight."

After the fourth meeting in one town, a brother came over to me and said, "Take from me Psalm 119: 98 as my appreciation of your preaching."

For all these we praise God and say, "Not unto us, not unto us, but unto Him be the glory." I am mentioning this only for the encouragement of you and others who pray for and support us, that you may see that in some humble measure His grace is bearing fruit.

After one meeting, a Pravoslavny man insisted that we point out to him the difference between us and the Greek Orthodox church. While motioning with his hand, I noticed that his thumb was yellow with tobacco, so I told him that the difference between us believers and him as an unbeliever, was the color of the thumb and the breath of the mouth, for we neither smoke nor use whiskey, and he does both. Some folks thought it was a smart answer, but as a matter of fact, it is the Spirit of God who gives one the words. I praise God for help in time of need.

(*Continued on page 31*)

REV. S. GRADINWROFE PAVLINA DIMKOVA REV. GENTLE-CACKETT

REVIVAL INTEREST AMONG BULGARIAN PEASANTS

BY PAVLINA DIMKOVA

Bulgaria has an area of 39,814, and a population of 5,488,125. The Balkan mountains divide the county into two parts — the Northern, a most fruitful plain, and the Southern, a mountain chain of beautiful ranges—Pila, Padopy, Perin, and so on. God has made Bulgaria a little paradise and has blessed the land with splendor, beauty, richness of minerals, pleasant climate, and with a peaceful, hard-working, broad-minded and lovable people. These first-rate natural characteristics of the land, together with the strategic place which she occupies on the Balkan peninsula, make Bulgaria the gateway between Asia Minor and Central Europe, and are the reasons for the mighty struggles which she has gone through for ages to secure and protect her freedom. Today Bulgaria is a most poverty stricken land. She suffers terribly from the present economical, political, moral, and spiritual crisis. In these serious and critical moments the Bulgarian people are seeking for new light, for better social conditions, for righteous political policy, for new spiritual forces, and a higher moral life. It is a land of the open door for sowing the eternal Word of God.

Most of our readers are well acquainted with the very effective service which the Bible Land Missions Aid Society of London for 75 years has done in all the Bible Lands of Palestine, Syria, Sudan, Egypt, Persia, Asia-Minor, Macedonia, Greece, and Bulgaria. This Society exists to aid Gospel workers in Bible Lands by money grants, but it does not initiate missions nor employ agents. This very Society 75 years ago saw the glorious possibilities of the Gospel in Bulgaria and urged the American Board to begin work there, and it aided the missionaries in entering Bulgaria. For over 70 years they (the Society) have encouraged evangelical work in Bulgaria. They have helped in the production of the first Bulgarian Bible; have opened Bible Conferences, whereby the pastors and Christian workers and leaders have been refreshed and obtained new spiritual knowledge; and last, but not least, have secured the Samokov property, where, if God wills, soon will be seen our own training centre—Bible Seminary.

The secretary of the above Society is the honorable and much loved Rev. Gentle-Cackett. His influence is felt by his teaching, by his noble deeds, and by his character. The secret of his life seems to me to be centered in the words—*Christ and His dynamic love.* Jesus Himself is the source, the law, the power, the glory of his life. Mr. Gentle-Cackett is a man of positive faith in God; in Christ as the ever-living, resurrected Saviour; and in the eternal Word of God. He is a man of sincerity, humility, having a good portion of wisdom; a man of prayer and the gift of speech. To go with such a man in an evangelistic campaign was a great privilege.

Our brother was accompanied part of the way by Rev. S. Gradinwroff and Rev. Hollway, who translated very successfully the messages into the

Bulgarian language. I also went, as a song leader and soloist. My work was not so easy, for I had to lead the general singing and teach them every night several new choruses, which Mr. Gentle-Cackett had brought from England. The work was harder in those places where there was no instrument. Besides this, I was asked to provide the meetings with special music—solos. God used my voice for His glory.

Our trip covered about 1611 klm. and lasted 39 days. We held 40 meetings, 5 of which were women's meetings, conducted by myself. The total attendance of these meetings was over 6,690 people. We were privileged to visit 22 towns and villages. The trip was successful and very pleasant,though we had to endure many hardships—cold weather, the traveling of long, tiresome distances, and at once after our arrival to hold meetings. But the Lord protected our lives when passing through dangerous places in unhappy journeys, and kept the group healthy and vigorous.

The messages which our dear friend, Mr. Gentle-Cackett, delivered, were imbued with the living truth of salvation, told clearly, positively, and with beautiful illustrations, and life supporting every spoken word. It was powerful, spiritual food and a feast, not only for our own Protestant communities, but for the hungry souls who came to our meetings. We were assured once more in the truth, that where the living Christ is preached, the people come and go out satisfied, spurred on, happy, with a new song in their lives and grace in their hearts. Everywhere we went, we were happily met, and with most grateful hearts they bade us good-bye, inviting us to visit them again and give them not one or two meetings, but stay at least three or four days. Very touching were those moments of departure. The work and example of Mr. Gentle-Cackett are highly appreciated. In such moments he answered: "My great joy will be if I know that some one of you have accepted Christ as his personal Saviour. If we do not meet again on this earth, may I meet you around the throne of God in eternity."

It is impossible for me to give you in detail a report of every place we visited, but I will give you just four pictures of those 40 meetings held in 22 towns and villages, in order that you may grasp the splendid spiritual work and influence which this evangelistic trip has exerted and give thanks to God for the opportunity of working for His glory and His kingdom.

Sterovo is a small but interesting village. The houses are very small and primitive. The people are poor, but much more intelligent than the people in the villages around them. On the two opposite sides of the village (which are also the highest parts) are erected, on one side the new large building of the Junior High and Agricultural School, and on the other side our new church building. These two buildings are the lighthouses — one spreading secular education and the other, spiritual and religious training and culture. The president of the above school said: "Sterovo owes its elevation to the Protestant evangelical influence, which has always been strongly exerted."

Here we were heartily met by our minister. After an hour's rest, the first church bell began to ring, inviting people to come to the temple of God. With the last stroke, the church was packed with people, young and old, intelligent and ignorant, rich and poor. The time between the first and second bells (half an hour) was always used for prayers, asking God's leading presence and influence over the meeting, the speaker, and the people. At once after the prayer we started entering the church, but with difficulty could we find our way to the pulpit. Everything was full—gallery, windows, doors, and aisles. The meetings always began with lovely revival hymns, which were printed on loose sheets; then learning the beautiful choruses brought by Mr. Gentle-Cackett and translated into Bulgarian, and reading reverently from the Bible. Thus the right atmosphere was created, and then followed the revival messages of our dear friend, Mr. Gentle-Cackett, on the theme—"The Impossible Possible to God." "If your sins are as scarlet, they shall become white as snow." The spiritual light behind every word spoken was deeply impressive and the message was listened to with warm interest and attention, the people going out thoughtful, happy, and spiritually refreshed.

On the next day, at 3 o'clock in the afternoon, there was a Women's Meeting. The church bell again rang. I was expecting to have 20 or 30 women at the most—but how beautifully surprised I was when I found the church full of women and the gallery with young girls. My heart rejoiced.

(*Continued in next issue*)

AN ENCOURAGING REPORT

Lodz, Poland, May 9, 1931.

VERY DEAR FRIENDS:

Of late we have been greatly impressed with the fact that God still worketh for him that waiteth for Him. Yes, we might tell of ever so many answers to prayer in every direction. We have been greatly encouraged, and feel we want to launch out into the deep more than ever before. God will provide the lamb, even though it be on Mount Moriah. We have much cause for praise toward God, and we trust that this letter will be a record of God's faithfulness toward us.

Baptismal Service

On Good Friday there was a young man on his knees preparing for the Easter services. He had been opposing the efforts of the Gospel for a long time, and gloried in the fact that he had managed to stamp out every Gospel effort in the village in which he was working. But what are the strugglings of an impotent man against an almighty God? He was convicted of his sins and he confessed them to God. Then he asked God to save him and, as he rose, he said, "What doth hinder me to be baptized?" Only last Sunday I immersed him with two others, sending them away rejoicing. One had been an unsaved preacher, the second a public school teacher, and the third was a storekeeper coming out of the Roman Catholic church, a Pole. It was a beautiful day and a never-to-be-forgotten sight. The Lord blessed and honored His Word to the many onlookers.

Personal Work

We had been praying lately that God might send some hungry and seeking men into our midst, and we have not had so many visitors in our home for a long time, if ever—men in trouble of every kind, Christians who had been swept off the solid rock, and Jews with their knowledge of the Talmud and the philosophic vagaries of all people and all ages. We dared to challenge them to stand with us on the promises of God. We have been doing that with much joy and great liberty, for we are sure that the Word of the God who answers by fire, will stand. Kindly remember us before the mercy seat, as we deal quite frequently with men of every type. Some come to us from distant cities, and very often it means a new outlook and a new history of a human life.

Literature Work

As in previous months, I feel I ought to say something about the literature work. We still believe that "a drop of ink may make a million think." We again printed 30,000 Gospel tracts in the course of last month. 10,000 of them were printed in the Russian tongue and 20,000 in the Polish tongue. We have been very busy shipping tracts to the different mission centers and missionaries throughout Poland. One week we sent in one shipment about 450 pounds of Gospel literature in the Jewish, Polish, German, and Russian tongue. In addition to this, there is the German magazine for believers, which is being printed in an edition of 1,200 copies. As one might expect, a large correspondence has been developing out of this literature work. Some send us notes of thanks, others express a desire to share in the expenses, some ask questions of various kinds, others inquire about church discipline or personal or doctrinal difficulties, and this pastoral work keeps us very busy, so that we never get lonely. One good brother in Brazil sent us a photograph with a group of believers ready for baptism. One of these believers had been awakened to a new life through one of our tracts and, although he had been a Roman Catholic, he was saved and made free from his evil habits and sin. He has now been received by the believers into full fellowship. We are happy in this work, for it is the kind we feel ourselves called to and it has grown out of a life of prayer. We know that sooner or later God answers our prayers and puts His seal of approval upon them, and this ministry is an answer to prayer.

Public Meetings

I ought to say something, too, about the public meetings that we were able to hold. From week to week, as opportunity presented itself in the public meetings, we gave to Jews and Gentiles the gleanings which we ourselves had found in the house of bread—the Bible. The services have been well attended and God has been giving His fullness from time to time. We may be thankful that our Jewish meetings have been of a quiet sort, with few excep-

tions, and our hearers have listened to the Gospel with rapt attention. The meetings of the Germans have increased in number and, we believe, in spirituality.

Bible Classes

Of special blessing to teacher and hearer were the small Bible classes, in which we had a closer study of the Word. Sunday morning we studied II Corinthians; Tuesday evening, I Timothy; Wednesday evening we met to study doctrine; and Thursday evening, we pored over the Epistle to the Colossians. I believe we love the Word more than ever, and those that have tasted of the good things therein have been strengthened unto every good work. To some of the Jewish friends it meant so much that one could read the effect of the Gospel of the grace of God upon their faces, even if they had not told it by word of mouth.

Personal Blessings

We have experienced the goodness of God in still another way. It is so important to us that I want to make mention of it in this letter. We have been presented with a little sunshine, a baby girl, Ruth Rosina. We are thankful unto God that mother and child are well, thus far. We had been exercised not a little for quite a while, and we feel that God has wonderfully answered prayer in ever so many ways. We know that He who hath called us is faithful, and we love Him more than ever and rejoice in Him and in His service.

Permit us to thank you for your kind remembrance of us and the work here, in both intercession and gifts, without which it would hardly be possible for us to carry on our tract ministry.

Yours in His glad service,

FRED AND MARTHA STETTLER.

A CRY FOR REVIVAL IN CZECHOSLOVAKIA

Hermone was a hard case. She was self-willed and spiteful, and resorted to lying to cover her sin. But she yielded to the Lord and confessed all. There were thefts and misappropriations, but she made restoration. In one instance they would not accept her offer, but the Lord interfered with the action of the prosecuting attorney. Pray for her. Her sister is under conviction and is opposing the work of the mission. Her life has been one of immorality.

Mrs. Krafka, who has been bed-bound for eight years, is at length showing signs of a real change of heart. Mrs. Maresh gives us joy, as we watch her growth in consecration and her influence on the others. Her own little girl, ten years old, has changed, and her sinful husband withers in his rage under her quiet testimony.

Our tract work has grown to large proportions, and the correspondence resulting from it requires much attention. Shall we fail to answer inquiries from souls in distant places that otherwise would remain untouched?

Mr. Rebec of Paris writes to thank us for the tracts which he receives regularly. He says they are a real uplift. He feels the struggles with the "old man", but prayer wins.

A card came to us from a gentleman asking for more tracts, information about salvation, and a Bible. I wrote him and received this reply: "Thank you for the copies of your monthly. I always read them several times, ever finding fresh food. I am 31 years old and am employed in the local movies as ticket agent. I have had this job for eleven years, receiving 27 cents a day, with no hope of betterment. My mother lives with me. Together we struggle for our livelihood. She works in a factory. Because of adverse circumstances, I was not permitted to go to Grammar School. Though reared a Roman Catholic, twelve years ago I decided it was not the true faith. However, atheism took hold of me, and only a few weeks ago I changed."

Another writes: "I found your monthly No. 31 in the hall of a movie. Formerly I withstood any one who believed in God. I scoffed at the idea of His existence. I beg you to make the way plain to me, that I may find peace and salvation. I am seeking to learn other languages, but just now have no books."

May we give you an instance of the superstition in this country? One of those who is zealously spreading our tracts came across this man. He had worked hard to make a living, and rejoiced when he had improved his property. But the very night that the alterations were finished, he was awakened with the cry, "Fire!" He claims to have known at once who the enemy was, and wanted revenge. The most devout Catholics assured him that if he

paid for solemn mass, he could wish anything on his enemy and it would surely come to pass. Thus, over the ashes of his property, he decided the enemy must be stricken with paralysis. He saved his money for the mass; but, as it did not come fast enough, he borrowed money, and paid about eleven dollars for mass. He prayed and waited to hear what had happened. Several weeks passed, and when nothing happened to his enemy, he felt he had been fooled, and became embittered. Imagine how benighted the people are with whom we must work! For this reason we must keep up a high standard of conversion.

We ask you to carry this recapitulation of prayer requests on your heart:

That many more may be drawn to hear the Gospel.

That the power of the Holy Spirit may convict those who hear.

That the converts may prove true and grow in grace and usefulness.

That the messages through the tracts may bring many souls to salvation.

That the children's work may increase in numbers and interest.

That the right helper may be provided.

For funds to carry on the tract work, including postage.

That the mortgage on the property may be paid, that we may "owe no man."

For our own support.

For health and strength that we may carry on the work till the Master calls.

Most important of all, for a REAL HOLY SPIRIT REVIVAL in this country.

Thanking you for past interest, and praying that the Lord may sustain you and keep you rejoicing as you look for His glorious appearing, we remain with heartiest greetings,

Yours, with I John 3 : 1-2,

EDNA AND CHARLES LUKESH.

WORD FROM GORDIUK

Poland, April 17, 1931.

DEAR BROTHER IN JESUS CHRIST:

I received your letter and the check, for which I thank you heartily. "Praise God from whom all blessings flow."

I returned yesterday from a ten days' journey. The Lord blessed me and used me in many places. Glory to His Name!

For a few days in March we had special meetings for believers—one for the sisters, one for the brethren, and one for the brethren and sisters together. There was one woman, an unbeliever, who was well acquainted with the believers and had heard the Word of God many times; but she did not follow the Lord, though she and her husband loved believers and the Word. When she heard about the meeting for sisters only, she came to that meeting. We were all wondering who had asked that woman to come to the meeting. I quietly asked the Lord what we should do about this woman, and He had us let her remain in the meeting.

I began my message with reading Exodus 32, where we read of sin among the people of God, and I specially noted the words of verse 26: "Who is on the Lord's side? Let him come unto me." Then I asked only those to remain in the meeting who wanted to serve the Lord sincerely. We had a very blessed time and the Spirit of the Lord spoke to hearts.

After the meeting, some of the sisters told me that they had felt a little troubled at the presence of an unbelieving woman in the meeting. But what happened? From that day, that woman decided to serve God. She told me afterward that in the beginning of that meeting she wanted to leave, but she was ashamed to do so and therefore remained. When she heard the exhortation concerning the family life, about the rights and obligations of wives, etc., she was rebuked by the Spirit of God through the Word. From that time, she and her husband have been attending the meetings regularly and openly confess their faith in Jesus Christ as their Savior, who died for them and cleansed them from their sins.

We want to thank you and all the children of God in America who remember us in prayer before the Throne of Grace. "Great is the Lord, and greatly to be praised, and His greatness is unsearchable." "Let everything that hath breath praise the Lord." We greet you all in His precious Name.

Yours in His service,

JOHN GORDIUK.

Ephesians 6: 23, 24.

A Gypsy Family, Friendless and Hopeless Without God and Without the Light of the Bible

THE GOSPEL IN BULGARIA

Nineteen years ago I left dear Moody Bible Institute of Chicago, and went to Bulgaria to give the people there what I had learned and received in the Institute. But I shall always keep in my heart the remembrance of that great Institute of God, where I had an experience of the saving grace of our Lord Jesus Christ.

While in Moody Bible Institute, nothing used to interest me so much as revivals in the Christian Church. The revivals under Moody, Torrey, and Chapman, filled me with joy and wonder; and, having come from the benighted and superstitious expanses of the Balkans, I yearned in my heart to see the day when Bulgaria and the Balkan States would be swept by a revival of God. Having heard of John Knox's prayer: "God, give me Scotland or I die!" I learned to offer from the very depths of my being a similar prayer for Bulgaria: "O, God, give me Bulgaria, or I die!" The Lord answered my prayers.

Conditions in Bulgaria today present an imperative call, and an opportunity perhaps unparalleled in all the history of the Balkans for a nation-wide distribution of the Word of God. The people are hungry for the knowledge of the Bible. There is a real hunger, a readiness to listen to the preaching as never before.

It was quiet in my study room. A knock was heard at the door, and two peasants, comparatively young, entered the room. After exchanging greetings, one of them said in a low voice: "We want to buy a Bible and some religious literature." The man was barefooted, with a traveling bag on his back. "Where do you come from, brethren?" I asked. And then they told me they had walked 35 kilometers, all the way from a very far-off Bulgarian village. They wanted to have just a Bible and some religious literature.

I was greatly impressed by this visit, and many a time I have thought of the five million Bulgarians living in 5,000 villages, awaiting the Gospel message.

Bulgaria's heart has been plowed deep. Sorrow upon sorrow has come upon the people. The Bulgarian tragedy is unmatched in the history of the nations. I have been moved to tears as I heard mothers cry: "We have nothing to look forward to but the grave, and our only regret is that death is so slow in coming."

The tears of five million Bulgarians have prepared the soil for the seed of Christ's Gospel. Bulgaria *must have* the Gospel. She must learn to know the name of Jesus Christ, in which name only there is salvation. They *must have* the Bible in their own homes.

We are anxious to distribute 6,000 Bibles in three towns and ten villages with 7,200 families, including 27,000 persons, in Pirdop district in Bulgaria. "Up to date, they have not seen a Bible," says Brother Donkoff, one of our workers. They have never heard about the saving power of Jesus Christ, and have never seen the face of a preacher of Christ's Gospel. And yet, the Bible is the only hope of these people. They are very poor. They work for only 10 cents per day. They are happy if they have only a piece of bread. But they are hungry for the Bread of Life.

Will you pray earnestly for us as we seek to raise funds to distribute these six thousand Bulgarian Bibles among the 27,000 people in Pirdop District in Bulgaria? This is God's call. We must respond.

Balkan conditions must change. But we must first enlighten and free the Balkan peoples from their prejudices, race-hatred, selfishness, and the chains of sin, before we can see real democracy, peace, and brotherhood realized there. It is the duty of all who believe that the sacrificial death of Jesus Christ is the only salvation, to spread the knowledge and influence of the Bible, if we would see the Prince of Peace ruling and blessing mankind.

We preach Him—nothing else—Him, Christ

BULGARIAN PEASANTS WEAVING

the Crucified One, and the Risen One, and the Coming One. It is the cause of Jesus Christ.

These are days of greater opportunity than we have hitherto known in Bulgaria, and we are definitely waiting on God that our ministry may be completely accomplished in a full anointing of the Holy Spirit. He is faithful. Hallelujah! At the same time we would remind all our friends in America that if ever there was need for your fullest co-operation, it is now.

Pray for the souls of men and women who are bound by custom, superstition, false religion, and sin. This unevangelized land presents a glorious opportunity to those who are strong in faith and prevailing in prayer. What will be your share in preparing the ground for the seed and then in the joy of the harvest?

Yours in Him,

PAUL L. MISHKOFF.

RUSSIAN REFUGEES IN FRANCE

Ugine, France, March 11, 1931.

DEAR BROTHER HOGG:

Your letters received. We are thankful to God for the good friends who are taking care of us, enabling us to do this work among our destitute Russian brethren. The need of workers among these people everywhere is appalling. They are having the most trying time in all their history, and we are very grateful to God and to His children that we are able to be of some help to them at this critical period.

The Lord is blessing our ministry among these Russian refugees. Many of them were formerly of high rank in Russia, before the Revolution, such as army officers, generals, counts, barons, etc. At that time many of them were so proud of their high position that they would not stoop to speak to people of lower rank, but all is changed. Great numbers of them are working hard in the factories now, as common laborers. Practically all of those who have no knowledge of Gospel truth, live an immoral life of drinking, etc. Some of them are sincerely seeking the Lord openly. Others, who know very well that we are preaching the truth, refuse to seek the Lord because they love their life of sin.

Most of these people used to serve in some Russian army. After retreat, they fled to different countries, but it seems that most of them came here to France. Now, thanks to Christian friends in America and England who help with the Russian evangelization work here, many of them are being reached with the good news of the Gospel. A great number of Russian Bibles and Testaments and Gospel tracts have been sold, and others distributed free. The work is a difficult one, but the fruits are evident and precious.

Some time ago, a Russian came to me with tears in his eyes, confessing his sinful life. He asked me to pray for him that he might be delivered from drink. His wife and three children are very poor because of his drunkenness. He and his wife have attended our meetings several times, and have heard how the Lord can deliver them from sin and that He is calling them and will "in no wise cast out" those who come to Him. Please pray for these people.

Yours in His glad service,
JOHN KOVALCHUK.

JOY IN PRISON

NAHUM SHUMAN AND FAMILY

Radosc, Poland,
May 8, 1931.

DEAR PASTOR HOGG:

Peace be unto you from our precious Lord!

I thank you very much for the letter and help which I received from you, in which I see another token of God's love and tender care for me. May He reward you richly for all!

Dear Brother, please forgive me for not answering your letter sooner. I am sure you will, when I tell you the reason. You know by this time that I had to leave Volhynia and come here to Radosc, and now the authorities of that province have fixed the penalty. They told me I had to pay $12 or go to prison for twelve days. Of course it was easier for me to go to prison, since I had no money to pay the fine. I had the joy of the Lord in my heart, for I remembered the words which the Holy Spirit has written in Romans 8: 28: "All things work together for good to them that love God."

I want to share with you the joy I experienced during the twelve days in prison. I was in bonds, but for the Word of God there are no bonds. There were people there who had never heard about the love of God, and I had a chance to testify to them about my loving Saviour. I gave away three Bibles and ten New Testaments and a lot of other literature.

During the last days of my stay in prison, a Jewish woman was brought in as a prisoner, and she was very unhappy. I tried to comfort her by telling her about the Lord Jesus. Then she asked me to give her something to read. I gave her several tracts, including "Whom Are You Seeking?", "The Way of Salvation," and "The Lost Compass". When she had read these, she asked me for more, so I gave her a New Testament. At first she was afraid to take it in her hands, but she finally took it and read it all day until late at night. Next day her father came, and he also read the New Testament. When she was leaving, she told me that the New Testament is full of God's love, but she cannot see that love demonstrated in so-called Christians. I read to her the words of our Lord: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." She seemed to get the meaning.

I close my letter with prayers that God may bless His field and water the seed sown in human hearts, that it may grow for the glory of the Father and the Lord Jesus Christ. Remember us in your prayers, please.

Your least brother and slave of Christ,

NAHUM SHUMAN.

NOTE: Missionaries laboring in certain parts of Europe are finding difficulties of governmental nature. These restrictions require special wisdom and grace. Word now received tells the possibility of Mr. Shuman having to leave Poland. We ask our readers to join us in believing prayer that these faithful, sacrificing missionaries may receive favor and permission to carry on. These difficulties cause extra outlay of funds and our brother Shuman is facing travel and other expenses that it will be impossible for him to meet out of his meagre support. Remember him, dear reader.

NEWS FROM RUSSIA

(TRANSLATED FROM RUSSIAN LETTERS)

Isaakievsky Cathedral in Petersburg, famous all over the world because of its beauty and richness, has been turned by the bolsheviks into an anti-religious museum. In this church now are represented socialistic organizations in Russia and movements of the godless in Russia and *abroad*. The archbishops of the old Russian church are shown by mannequins. A giant pendulum has also been arranged in this church now for explaining the law of Foucault of rotation of the earth.

The newspaper, *Red Star*, is complaining because of unsatisfactory development of the work of the "godless", especially among army people.

A questionnaire was recently issued among the teachers of Petersburg. Forty-five of the teachers questioned openly declared that they do not approve of anti-religious education.

In spite of severe persecutions, the young people among the evangelical believers are still full of youthful spirit. In the district of ———, the Baptists recently arranged for a group of their young people to run on skis.

Sometimes you can hear from the belfries in Russia the music of a guitar and the songs of godless young people. Instead of icons, in many churches you can now see great gaps, having printed on them very blasphemous inscriptions about Jesus Christ.

Some believers who have been banished tried to escape and were drowned in the swamps. Sometimes they were found with only their heads appearing above the surface.

The bolsheviks declared through the factory committees that all workers who would celebrate Easter would be put on the black list, while those who would work on these holy days would receive an extra portion of food through the co-operatives.

The present policy of the Soviet authorities now is to take away from believers the large halls and to leave very small ones, in order to keep up the appearance of granting a measure of liberty. This is done under pressure from foreign countries. Hence we see that the protests of the Christian masses in foreign countries against the persecution in Russia has brought some good results.

The godless in Germany have issued a secret circular concerning the struggle against religion. The circular states that the sharp form of struggle up to this time has prevented them from having success, and they have decided to have a more modest formal struggle. Instead of using the term "godless", the atheists in Germany are recommended to call themselves "free thinkers".

In the town of P—— in the Caucasus, the church building was taken from the evangelical believers and turned into a museum of the godless. This seems to be the first time that the premises of evangelical believers have been used for a museum—they have usually taken the Greek Orthodox churches for that purpose. Believers are afraid to write much now from Russia.

Many preachers have been taken away from their churches, so the whole work is disturbed now. On the other hand, there was recently permitted in Moscow some kind of conference of the Baptist Board. It seems as though conditions have become a little easier for evangelical believers, though of course believers are frequently pressed to make some compromise.

Sometimes the godless testify that their attempt to put religion out of existence is a failure. One of the prominent representatives of the very large factory of Putilov in Leningrad said: "We godless are writing and speaking, while they (believers) are doing." It seems sometimes as though communism was only directing the minds of the people

to Christ. The people generally are doing some deep thinking.

Some preachers have fallen away from the faith, but in other souls has burst out the fire of the love of God and they are ready to face death for the sake of Christ. Some backsliders, who have been *backsliders for tens of years*, have come back to the Lord and are living witnesses of God's holy truth. A Christian leader named Z—— spent a year in prison and then went to be with the Lord in August, 1930.

In Petchorsky District in Estonia, a little stone was recently found wrapped in paper. The paper turned out to be a letter. By means of the stone, it had been thrown across the border line, from Russia to Estonia. This letter described the blasphemous deeds of the godless in a Greek Orthodox church during divine service. Atheists rushed into the church, uttering blasphemies. When the priest asked them to discontinue their blasphemy, they attacked him, taking his priestly garments from him and carrying him off to the woods, where he had a very hard experience.

Even Mohammedans are persecuted and are struggling for the right to believe in God. A very characteristic case took place in a factory. The decree had been published that the mosque must be closed and turned into a communist club. Several thousand Mohammedans gathered in front of the mosque, where they lay down on the ground and cried, "Press us down with motorcycles and automobiles! Shoot us, but we won't stand up!" And they didn't stand. They lay there for a comparatively long time until their caliph received official assurance that the order would be delayed indefinitely.

LETTERS FROM RUSSIAN BELIEVERS

From a Sister in Russia

"We can scarcely send you letters abroad, because we are constantly under the survey of the G. P. U. My husband is in prison about 100 miles away. I am not able to visit him because of lack of money for train fare, but I do not grieve over it because we are expecting better things soon when we are with the Lord, for we know that we can not live much longer in this way."

From a Banished Christian Leader in the Archangel District

"For six months I have had no word from anybody. I am living about 300 miles from the town of Archangel, on the River Petchere. My health has been so undermined by suffering and lack of food, that I am hardly able to stand on my feet. Dear brethren and sisters, support me by some money and food parcels. Otherwise I must die of starvation."

From a Brother in Russia

"We are receiving provisions from the cooperatives just as we would receive medicine. One pound of butter is apportioned to one family for three months; special oil butter, 1½ pounds for one month; sugar, 2½ pounds for a month. Private trade has been stopped, but of course we do a little buying on the side, secretly and at great risk.

"Houses of worship have been turned into museums, stores, theatres, and barns. The bolsheviks are very shrewd in their tactics. They do not generally close the churches as such, but they demand from the believers taxes that they are not able to pay. The rent paid for churches and theaters is from 3 to 5 roubles ($1.50 to $2.50) for the space of 2 x 2 meters. I can frankly say that the whole nation is being robbed by the bolshevik powers, because many can not pay their taxes and lose all their property at only one-tenth of its actual value. We believers find our only comfort in God's Word, and the theme of our sermons and our conversations is that we shall soon go to heaven. We are anxious to die, not seeing or having in view anything better in this life. We envy those Christians who have died, or those who have gone abroad."

From a Russian Refugee

"You ask me, dear brother, whether conversions of godless people have taken place. Yes, for instance, in the town of P——, a former agent of the G. P. U. (tchekist), a young man whose name is J—— G——. He was coverted to the Lord and afterwards married our sister. I have known him for two years and he has remained true to the Lord.

"It is a sad thing that many preachers are forced now by circumstances to leave preaching and to go into secular work. The President of the ———

Baptist Union District was condemned to five years in prison, but his punishment was not finished because he went to be with the Lord. Some time ago, in some districts of Caucasus, there were very great revivals of a very genuine character. Every day of the week was occupied with evangelistic meetings. Crowds of several hundreds assembled, with conversions in every meeting.

"At the same time I remember a dreadful case when one of the leaders became a tchekist, an apostate, and betrayed some of his brethren. However, this man could not stay long among the tchekists, but repented and returned to the company of evangelical believers."

From a Russian in Ukrainia

"There is great persecution of believers in Charkoff and in other places. We have only grief. People are sobbing and groaning. Hundreds and sometimes thousands of those trusting in God—Baptists, Greek Orthodox people, Jews, and even Mohammedans—are being put in prison or banished to the mines for work. Some time ago there were arrested in our town 53 men, leaders of religious circles—23 priests, 17 rabbis, and 13 Baptist preachers. They were not involved in any politics, but they were told that if they denied God they would be set free. 11 Greek Orthodox priests and 8 rabbis fulfilled the conditions and were liberated, but the rest remained faithful and underwent imprisonment. In our famous Russia today we again see the arena of blood-thirsty Nero. But God's whisper comes to us from heaven, saying: 'Wait, the God of our Russia is still living.' "

SPECIAL NEEDS AMONG RUSSIAN BELIEVERS

DEAR BRETHREN OF THE FELLOWSHIP:

May I tell you of some of the needs which Russian brethren in Europe share with me? When I was in Finland, I very often received requests for help from my brethren in different countries, and the precious Lord sometimes enabled me to help in meeting their needs. Now that I am in America, some of these brethren wrongly suppose that I am swimming in dollars. It seems to me that now I have more petitions for help than ever before. The brethren write to me from Estonia, from Finland, from Poland, from China, and from Bulgaria.

The need among Russians in Estonia is specially great. The people there are not only in utter poverty, but many of them are sick. There are many cases of tuberculosis, the result of war and revolution. This country is in close vicinity to Russia. Let me cite a few examples of need.

A man named F—— and his wife, very earnest believers, have both been afflicted with tuberculosis. They have a seven-year-old child and, in order to keep him from contracting the disease, they had him boarding in the home of friends. The wife was treated in the hospital, but after a little while she was sent home because the hospital was overcrowded. This couple, who are specially modest and patient, cannot earn anything and there is literally nothing to eat. The cruel landlord has cast them out. Maybe some good Christian would be glad to send a little help to this family through the Fellowship. Their moral support is important as well as the financial, for they are in danger of becoming utterly discouraged.

Another case in Estonia also. A tubercular mother named P——, who is a true believer in Christ, has living with her a son of sixteen years who is also tubercular. Sometimes this woman tries to earn a little money, but her physical strength gives out quickly because of her illness. She can hardly breathe at times, but she is constantly rejoicing in the Lord. Her boy gets a little money from flying as an assistant pilot. If these people could be helped a little through the Fellowship, their hearts would be greatly encouraged.

One more case in Estonia. A believer named B——, the widow of a high official, also has tuberculosis. She has a very small pension, which is hardly enough to provide her with Russian sour black bread. Her life would be much comforted if she were able to get a little more food.

In Finland there is a believer named B——, a photographer. He describes his illness in a very simple way—"Pains in the breast." He may not fully understand, but others can easily see the cause—tuberculosis. Thin and exhausted, he would gladly continue his humble work, but his work in his dark laboratory must cease. He goes about with drooping head, in great distress. A little

help, a little encouragement, and his life and that of his family would at once be made easier.

The Russian evangelical congregation in Reval writes that most of their members are sick or unemployed. They have nothing to pay for the hall in which their meetings are held. They considered discontinuing them, but this is impossible because many people attend. Perhaps some one would be glad to help such a good congregation to pay rent for their premises for a little time, at least, so that they can continue to sound out the good news of salvation.

But I have one more case on my heart about which no one has written to me. I consider this need imperative. We have in Reval an old Russian evangelical brother named Nikita Moserenok. He has been a believer for about forty years. His Christian life has been very aggressive and very interesting. He is an exemplary Christian, and the genuine type of old Russian evangelical pioneers. His sermons are very simple, but his work is always very sound. He is specially good in personal work. His life and his spirit persuade people more than his words. He is working for the Lord with all his heart, never receiving any help from anybody. Once he had an offer of help from abroad, but with it came the condition that he would compromise a little in his pure evangelical teaching. The offer was promptly turned down.

He has been a railway laborer for 25 years. During this time he has received free tickets for railway journeys, and he always uses them for voluntary missionary trips. Now he has been compelled to resign from his work on the railway, for people as old as he are no longer kept in the railway service. He will probably be given a small pension, about $5 monthly. If this dear brother could be helped by some generous American Christian, about $15 or $20 monthly, the Russian field would acquire a valuable worker. His wife is also a believer.

Such brethren as Mr. Moserenok are pillars in the Lord's church. He is quiet but persevering in his work, and there are no doubt many good spiritual fruits. I believe he could serve in meetings in Reval, in Helsingfors, on the very border of Russia, "Prtchodsky Kray" (a large district around Tchudsky Lake), an altogether different district from the one in which Brother Moriakoff is working. Brother Moserenok is a spiritual leader in a most important work, one for which we have few suitable workers, that of visiting people in their homes and having spiritual conversations and prayer. I believe that such Gospel workers should be supported in preference to others.

These needs I present prayerfully for the consideration of the good American Christians, with full love in Jesus Christ.

Yours in Him,
A. Dobrinin.

THE GREATEST TEXT

John 3:16

The greatest lover—"God."
The greatest degree—"so loved."
The greatest company—"the world."
The greatest act—"that He gave."
The greatest gift—"His only begotten Son."
The greatest opportunity—"that whosoever."
The greatest simplicity—"believeth."
The greatest attraction—"in Him."
The greatest promise—"should not perish."
The greatest difference—"but."
The greatest certainty—"have."
The greatest possession—"everlasting life."

—*The Christian.*

ITINERATING IN POLAND

(*Continued from page 19*)

Expenses

Last of all comes the collection, as usual, but here is an exception to the rule. Owing to the hard times, I was led not to make any charges to the Fellowship for my expenses on these journeys, but we meet the need with our tenth and some additional money. This, too, I say for your encouragement. Three times I had the pleasure of being offered money by the native Christians, but I absolutely refused to accept it for myself. In two of the cases, when they insisted, I took it, but promptly turned it over to a needy Christian worker, who acknowledged the gift to the original donor.

The Lord has not forsaken us. We praise God for the interest our friends in the Fellowship have taken in us and in our needs and in our work for Him. Kindly pray that I may be more and more "a vessel meet for the Master's use."

Yours in the ministry of the Gospel,
Moses H. Gitlin.

THE CHRISTIAN'S ATTITUDE TOWARD THE COMING OF THE LORD

(*Continued from page 3*)

part, humbly confessing *our* (the church's) shortcomings; and intercede for all the saints, not forgetting those who may have wronged us personally. And, more than that, there are *two* "John 3: 16's" and the second one of these, *First* John 3: 16, reads thus (second part): "And we ought to *lay down our lives* for the brethren." This speaks volumes!

Then there is another thing closely connected with the Coming of the Lord, and that is Mission Work:

3. "*Love the world*" as God loved it (John 3: 16) and gave His Son into it to die. I John 3: 16 also includes the widest possible circle—that we should lay down our lives for others, offering up our lives as a living sacrifice for all the world.

If we are not concerned with a deep love for the lost world, we are not ready for the Coming of the Lord, for we thereby clearly show that we have not the mind of Christ. Is not Christ's Coming possibly delayed because of the fact that we are so little concerned about the lost? Read II Peter 3: 4, 9.

Were we attempting to wait for Christ's Coming and leave Missions out of consideration, it would prove most conclusively that we are very selfish in such waiting, which would therefore not be the right attitude at all. Anyone may wait and wish for His Coming; but to have the right attitude of heart and spirit, that is quite a different matter. That is the work of God alone, upon Whom we then must wait continually, that He may reveal His Son in our hearts, (1) to love God, (2) to love the brethren, and (3) to love the world as He loved it, to the extent that He gave His all.

THIS GENERATION

(*Continued from page 11*)

In conclusion, we give references from a few commentaries that bear out the opinion that Matt. 24: 34 refers to the last generation of the Gentile age, and that we are now in that very generation:

Lange. This generation means the generation of those who know and observe these things.

Ellicott's Commentary. V. 34. The natural meaning of the word is, beyond question, that which takes "generation" in the ordinary sense (Matt. 1: 17) for those who are living at any one period.

Matthew Henry's Commentary. Matt. 24: 36–41. Some expositors explain these words exclusively of the day of judgment, as being emphaticlly "that day." And the context denotes that Christ intended to lead the thoughts of the hearers and of those who should ever read this prediction, to that solemn event.

The Twentieth Century New Testament. Matt. 24: 32–34. Learn the lesson taught by the fig tree. As soon as its branches are full of sap, and it is bursting into leaf, ye know that summer is near. And so may you, as soon as ye see all of these things, know that He is at your doors. I tell you, even the present generation shall not pass away, till all these things have taken place.

After a very careful study of this subject, taking into consideration every possible phase, the writer is of the definite conviction that we are NOW IN THE LAST GENERATION of the age of grace, and that this generation began prior to the World War (see Matt. 24: 7).

Statement of Receipts for April, 1931

Receipt No.	Amount				
9151	$15.00	9195	12.00	9239	3.00
9152	10.00	9196	3.23	9240	.60
9153	1.16	9197	14.35	9241	1.00
9154	1.00	9198	5.00	9242	20.00
9155	10.00	9199	250.00	9243	1.00
9156	1.00	9200	1.00	9244	6.00
9157	2.00	9201	2.00	9245	5.00
9158	2.00	9202	10.00	9246	10.00
9159	36.00	9203	15.00	9247	2.00
9160	100.00	9204	2.30	9248	1.00
9161	20.00	9205	11.00	9249	5.00
9162	2.00	9206	7.75	9250	20.25
9163	7.50	9207	2.00	9251	4.75
9164	5.00	9208	1.00	9252	1.00
9165	50.00	9209	15.00	9253	5.00
9166	50.00	9210	2.00	9254	8.43
9167	5.00	9211	10.00	9255	15.00
9168	40.00	9212	26.00	9256	5.00
9169	25.00	9213	11.00	9257	5.00
9170	1.00	9214	51.00	9258	250.00
9171	25.00	9215	50.00	9259	25.00
9172	7.75	9216	20.00	9260	10.00
9173	1.20	9217	20.00	9261	10.00
9174	10.00	9218	10.00	9262	1.25
9175	5.00	9219	1.00	9263	6.00
9176	55.00	9220	2.50	9264	25.00
9177	15.00	9221	25.00	9265	1.00
9178	5.00	9222	21.61	9266	1.00
9179	50.00	9223	1.00	9267	25.00
9180	15.00	9224	1.00	9268	1.00
9181	20.00	9225	5.00	9269	1.00
9182	1.00	9226	10.00	9270	10.00
9183	26.00	9227	1.00	9271	12.00
9184	1.00	9228	55.75	9272	5.00
9185	1.00	9229	2.50	9273	12.00
9186	10.00	9230	6.00	9274	2.00
9187	5.00	9231	20.00	9275	5.00
9188	3.00	9232	1.00	9276	15.00
9189	6.50	9233	100.00	9277	5.00
9190	52.00	9234	10.00	9278	10.00
9191	2.00	9235	5.00		
9192	5.00	9236	2.00		
9193	10.00	9237	5.00	Of this amount $42.91 is for European Harvest Field.	
9194	20.00	9238	2.00		

FORM OF BEQUEST

I give and bequeath to the American European Fellowship, Inc., a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N.Y., the sum of .....
and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

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